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## Milton's Last Poem.

I am old and blind!  
Men point at me as smitten by God's  
frown;  
Afflicted and deserted by my mind,  
Yet I am not cast down.  
I am weak, yet dying;  
I murmur not that I no longer see.  
Poor, old, and helpless, I the more be-  
long.  
Father, supreme, to thee.  
O merciful One!  
When men are farthest, then thou art  
most near;  
When men pass coldly by—my weak-  
ness shun,—  
Thy chariot I hear.  
Thy glorious face  
Is leaning toward me, and its holy  
light  
Shines upon my lowly dwelling-place.  
And there is no more night.  
On bended knee  
I recognize thy purpose, clearly shown;  
My vision thou has dimmed, that I  
might see  
Thyself—thyself alone.  
I have naught to fear:  
This darkness is the shadow of thy  
wing.  
Beneath it I am almost sacred; here  
Can come no evil thing.

## Castes in Churches.

There is an old saying that  
"Birds of the same feather flock  
together." This is very true  
and very good; but it is a sad  
time when the flock divides.  
This principle so commonly  
demonstrated among the brute  
creation is not wanting in the  
human race. Associations are  
good and useful. They unite  
forces and center them upon  
some point or object where need-  
ed. Associations are forces  
united and systematized so that  
work may be done more success-  
fully.

Suppose in time of war every  
soldier should take whatever  
weapon at his command and go  
against the opposing army, re-  
gardless of superior officers or  
drill, and what would the result  
be? Such warfare would be non-  
effectual. The soldiers must be  
arranged in companies, and the  
companies in regiments, the regi-  
ments into brigades and all work  
systematically and harmoniously  
together, until the victory is  
achieved. But it is a sad state  
of affairs when the army is  
divided by the enemy.

So in the workings of the  
churches as well as in the general  
church, it is necessary that we  
work methodically and together.  
But when the enemy gets into  
the church and divides it so that  
there are contentions and there-  
by dividing the forces, much  
good can not be accomplished.  
The forces are separated instead  
of united and acting upon one  
another instead of upon the com-  
mon enemy.

Such divisions are frequently  
caused by what are termed  
castes, that is by certain persons  
forming a "ring" or body of  
"special friends" and to have no  
intercourse with the rest. Two  
or three or more such castes may  
exist in one organization. Some-  
times they are the rich against  
the poor, or the more aristocratic  
against the lower classes, or the  
mediocre or conservative against  
both. Frequently in some church-  
es where choirs are expected to  
sing the praises of the congrega-  
tion to God, they are a source of  
trouble.

Then again there are in many  
churches, certain members who  
are rather inclined to conserva-  
tive views and desire to run a  
Conservative department in the  
Brethren church, while others  
are more progressively inclined  
and oppose such views. This  
gives groundwork for contention.  
When such elements exist and  
clash upon one another, the  
cause loses interest. These last  
named castes should be careful so  
as not to urge anything too su-  
perstitious or traditional, or any-  
thing too progressive or worldly  
so that peace may be maintained.  
Since these elements exist, much  
charity is needed to bear and for-  
bear. "Charity covers a multi-  
tude of sins" says the Book and  
we cannot exercise too much of  
it. I plead in behalf of the  
Brethren church that she guard  
against these hurtful and unnec-  
essary "rings." When one part  
of the church gets too good to  
talk to another part of it, then  
the devil gets into those good  
fellows and makes them worse  
than they think they are. "Let  
him that thinketh he standeth,  
take heed lest he fall."

Brother, if you hate your  
brother, you are a murderer.  
This is what the Bible says about  
it, and if you have for one min-  
ute in your life hated your broth-  
er, you had better fall down on  
your knees and pray for mercy  
and pardon. The Lord forgive  
you, for murder is a frightful  
crime. The Lord help you to  
love your brother and to do good  
even to them that hate you. God  
Almighty help us poor sinners to  
have at least a little charity and  
forbearance.

A. A. COBER.

## Why are you not Members of Christ's Church.

1st. Is it because you esteem  
temporal things more than spir-  
itual or eternal things? "For  
what shall it profit a man if he  
gain the world and lose his own  
Soul?" See Mark viii, 36.

2nd. Is it because you are in-  
dulging in some sinful practice  
which you are not willing to  
give up? "Sin when it is finished  
bringeth forth death." James  
1: 15.

3rd. Is it because you think  
there is no danger in living as  
you are doing? "How shall we  
escape if we neglect so great  
salvation?" Heb. ii, 3.

4th. Is it because you fear  
you are too great a sinner to  
come to Jesus? "The blood of  
Jesus Christ his Son, cleanseeth  
us from all sin." 1 John i, 7.

5th. Is it because of the in-  
consistent conduct of some church  
members? "But why dost thou  
judge thy brother?" "So then every  
one of us shall give an account  
of himself to God." Rom. xiv, 12.

6th. Is it because you are  
ashamed to confess Christ be-  
fore the world? "For whosoever  
shall be ashamed of me and my  
words, of him shall the Son of  
man be ashamed when he shall  
come in his glory." Luke ix, 26.

7th. Is it because you are  
afraid of back-sliding? "He  
which has begun a good work in

you, will perform it until the day  
of Christ." Phil. i, 6.

8th. Is it because you think  
there is time enough? "Boast  
not thyself of tomorrow; for thou  
knowest not what a day may bring  
forth." Prov. xxvii, 1.

9th. Is it because there is no  
advantage in a religious life?  
"Godliness is profitable unto all  
things, having the promise of the  
life that now is and of that which  
is to come." 1 Tim. iv, 8.

10th. Is it because you have  
not received the most pressing  
invitation? Christ says, "Come  
unto me all ye that labor and  
are heavy laden and I will give  
you rest." Matt. xi, 28. "The  
spirit and the bride say come.  
And let him that heareth say  
come; and let him who is athirst  
come; and whosoever will let  
him take of the water of life  
freely." Rev. xxii, 17.

Why then are you not a mem-  
ber of Christ's church? What  
excuse can you give at that hour  
of death, which is near at hand?  
Delay not delay not, for why will ye  
die,  
When God in great mercy is coming  
so nigh.

JOHN. H. WISMAN.  
St. Luke, Va.

## We Object.

Not to anything that is good  
or that is likely to do good. But  
there are a number of things that  
we do object to, and among the  
number, may be mentioned, 1st.  
Wrangling over questions in a  
religious paper that have a ten-  
dency to create discord in the  
church and thus pull down in-  
stead of building up the church,  
and I am glad that there is an  
improvement of late in the col-  
umns of the EVANGELIST in this  
respect.

2nd. We object to hastily  
jumping at conclusions and pub-  
lishing them as facts, and espe-  
cially do I object to this when my  
name is mixed in with such hasty  
conclusions and published  
without my knowledge or con-  
sent, the EVANGELIST has occa-  
sionally had a weakness of this  
kind. We always felt like for-  
bearing, but the last paper, No.  
15, puts it a little too thick for  
the tension of my forbearance, as  
for instance, "Bro. P. J. Brown  
will move to the Miami Valley  
sometime this spring and preach  
for the Bear Creek church." Surely  
if I am to move to the  
Miami Valley or any where this  
spring I think it is time and high  
time on the 13th of April for me  
to know of it, and as I did not  
know anything about it until I  
saw the said No. EVANGELIST. I  
must and do claim the right to con-  
tradict the statement as utterly  
untrue. There has been a little  
talk of my visiting the Bear  
Creek church at stated times dur-  
ing the next year, but of even  
this there is, as yet, nothing defi-  
nite, and nobody is authorized  
to publish anything concerning it.

3rd. We object to exaggera-  
tion, as in Bro. Mason's account  
of my labors in the "Valley" I  
would rather the "powerfulness"  
of my sermons would be allowed  
to speak for itself, and instead of  
laboring there "nearly three

months," I was absent from my  
home in Congress lacking just  
three day of two months. Come  
Bro. Ed. you must not let your  
enthusiasm and desire to do me  
honor, run away with you. I  
put a very charitable construction  
on these mistakes, and thank  
you for your good intention.

P. J. BROWN.

## Roann, Ind.

On the 31 st., Brother J. H.  
Swihart began a series of meet-  
ings, northwest of Roann, four  
miles. He had good congrega-  
tions and the interest increased  
rapidly. Six precious souls  
came out on the Lord's side.  
This was a season of refreshing  
showers of love divine. He  
closed on the evening of the 9th.  
We went to Stockdale on Lord's  
day, at 3 o'clock, according to  
previous arrangements. Brother  
Swihart spoke on the ordi-  
nance of baptism to an over-  
flowing house of earnest hearers.  
After preaching a brother rose  
and wished to be reclaimed, as  
he had fallen away and was not  
satisfied out side of the pales of  
the church; he was accordingly  
received in full fellowship. We  
then repaired to the old Eel  
river and buried six believers  
beneath the beautiful waves of  
the waters, in the likeness of our  
Redeemer's death. Bro. Swihart  
dedicated the newly baptized to  
God by the apostolic practice of  
the imposition of hands. There  
seemed to be a very solemn im-  
pression made. The same even-  
ing Bro. Swihart boarded the  
train at 8 p. m., for his home in  
Clinton County, this State.

We, the Brethren of the Roann  
congregation, feel much en-  
couraged when we look in the  
future, as our much esteemed  
brother Fitzgerald has moved to  
Roann and will take up the  
pastoral labor at this place. Bro.  
Fitzgerald is an able speaker  
and an earnest advocate of the  
truth.

H. TOMBAUGH.

## South Whitley, Indiana.

As I am compelled to lay over  
here till morning, I will tell you  
of our trip to Indiana. On  
April the first, I left for Sidney,  
Ind. On Friday evening, the  
second, we met the people at  
Sidney for the first; but it did  
not take long to become ac-  
quainted. But the Christian  
brethren occupied the house over  
Sunday. Then on Monday even-  
ing we commenced our short  
protracted effort. On Wednes-  
day, Bro. Miller proposed to go  
to North Manchester; so we con-  
sented to go. After riding about  
seven miles, we reached the place.  
After sharing the hospitality of  
Bro. Stump, we started for Bro.  
Summer's, but he was not at  
home. So, after looking around  
we walked to the church where  
the Brethren worship. It was no  
meeting day, but we could not  
help but think of the brother  
who has labored here hard for  
God. Then we started for Sid-  
ney. Met a full house. We con-  
tinued to labor with the people  
at that place till last evening,  
the tenth. Up till then five came

over on the Lord's side, and when  
we met at the water-side this  
morning, behold another one  
came to be baptized. So in all  
six came, three from the German  
Baptists. May God help them  
to hold out faithful.

The brethren here have secur-  
ed me as their pastor for the  
year; so, if no preventing provid-  
ence, I will locate with them.  
If the church in general would  
have as much zeal, I know we  
would prosper as a church.

J. H. PALMER.

## Rockwell City, Kan.

Brother John Nicholson com-  
menced a series of meetings at  
the Maple Grove church in Nor-  
ton Co., Kan., on the 26th day of  
March. Although the weather  
was not favorable, he had re-  
spectable and very attentive  
audiences. He preached seven  
sermons, and it has never been  
our lot to listen to more able and  
convincing sermons than Bro.  
Nicholson delivered here. On  
March 30th the church met in  
council, when Keylon Heckman,  
a minister in the second degree  
in the German Baptist church,  
united with the Brethren church.  
A motion unanimously prevail-  
ed that we receive Bro. Heck-  
man in the same office as he  
stood in the German Baptist  
church. After receiving him  
and his wife with the hand and  
salutation, the church agreed to  
ordain M. Lichty and K. Heck-  
man to the eldership, which was  
done by the laying on of hands  
and prayer by Bro. Nicholson.  
This was truly an affecting and  
solemn ordinance. Bro. Nichol-  
son made many warm friends  
while here. The church was  
much revived by his earnest and  
good council and his telling  
sermons. We hope the Lord  
will abundantly bless him for his  
labor among us. We hope he  
may be spared to return again  
before long.

S. R. HOLSINGER.

## Pleasant Hill S. S.

The members of the Brethren  
church at Pleasant Hill, met Sun-  
day, April 10th, to organize a  
Sabbath School. The following  
officers were elected: Superin-  
tendant, R. E. C. Rensch; Assis-  
tant, Henry Diltz; Secretary,  
Stella Teeter; Ass't, Wm. Har-  
rison; Treasurer, Isaac Deeter;  
Chorister, Teen Longnaker;  
Ass't, Michael Deeter; Organist,  
Ella Beitman; Ass't, Sallie Ca-  
ble. The Supt. then appointed  
Wm. Harrison, Elias Teeter and  
Isaac Deeter as a committee to  
select lesson leaves, papers and  
all printed matter necessary for  
the Sabbath school.

The school was then classified  
as follows: Infant class, Sallie  
Cable; Class No. 1, Henry Ull-  
ery; Class No. 2, Wm. Harrison;  
Class No. 3, Mazy Mikesell;  
Class No. 4, J. A. Beitman; Class  
No. 5, Bible Class.

A collection was then taken  
up, and the classes gave as fol-  
lows: Infant class, 52 cts., No.  
1, 30 cts., No. 2, 16 cts., No. 3, 05  
cents, No. 4, 40 cents, No. 5,  
\$1.33, making a total of \$2.67.

STELLA TEETER, Sec.